A U M

The Self-Being pierced the opening outwards; hence one looks outward, not within himself. A wise man looks towards the Self with reverted sight, seeking deathlessness.
—KATHA UPANISHAD.

THEOSOPHY

Vol. XXV | October, 1937 | No. 12

GENETIC YEARS

WHAT can I do to serve?

Without beginning and without end is the asking of this question. It is the cry of the heart, a piercing response to the ageless appeal: Where are those clear-eyed enough to see their true destiny, and noble-hearted so as to work for "the great orphan, Humanity"?

Theosophy stands today, whole, unaltered, a teaching that rings in every syllable, the Way, the Truth, and the Life. Yet for the world, its inner meaning still remains an impenetrable hieroglyphic. Skilled in the rendering of human tongues—of one babel to another—the wisdom of our civilization knows nothing of the cipher of the heart, is ignorant even of its existence. And from the blind confusion of its labors, Humanity lies, a prostrate Sisyphus, beneath the boulders of its own false learning.

The world does not lack for truth. Theosophy is in the world, the Alaya of the Race Mind; and yet possessing it, Alaya so little avails! There is, besides, the true reflection of the great Wisdom-Religion visible in the literature of modern thought. But who sees it? As veins of gold within a mountain's depths, it hides among the speculations of our scientists, our scholars and our theologians. But they have no heart for truth.

The interminable array of facts and theories contains, as if by sheer chance under the laws of probability, a silent pattern of the archaic philosophy—unilluminated, *unborn*. Suppose that as a vast scientific achievement theosophists were to give that great outline a formulated existence, were to make an eclectic compilation of the available material which would synthesize into a system all these fragments. Presented as another *Isis*, as a Theosophical exegesis in

modern scientific parlance, it would doubtless be read by Theosophists, and a few others. But the world would pass it by; Theosophy is already "classified," as Plato, as all the others—"disposed of," except as quarries from which are drawn the building blocks of modern speculation.

Why must this be?

It is because the doctrine of the heart is *utterly unknown.* Truth is a living thing. It cannot be brought to birth except by the germinal essence of altruism—not love for mankind as noble sentiment, a height of aspiration, but—as Compassion absolute, the Law of Laws. Our intellectual civilization does not believe truth exists. Small wonder—there is no truth for intellect alone.

The modern conception of knowledge is epitomized in the term, Memory. But every man knows that Memory cannot understand; it only describes. Our science is engaged in the ceaseless apprehension of facts and processes. In order to understand the apprehensions already accumulated, it gathers more data, and the scope of ignorance widens. But should there ever come a time of *comprehension,* then our understanding will be as wide as all the fields of empirical inquiry—the applications which have preceded the study of principles. These latter lie in Man himself. They cannot be found elsewhere. When men begin to seek Self-Knowledge, when they ask humbly of the Heart within, then will the Truth be born viable for all humanity.

What can the theosophical student do to hasten the arrival of this day?

For one thing, he can ponder the fact that he is a type of humanity. All the weaknesses of the race are present in him. But also in him are articulate the unspoken longings of all his fellows. As humanity struggles with the enigma of life, he stands alone before the deeper enigma of Self. His victory there will mean a victory for the race; his failure . . . .

Practically, what are the "student" difficulties of the theosophist? A seemingly academic example is the fact that the mysteries of *Manas,* of the Will, of Rounds and Races, often grow in proportion to the amount of thought devoted to these subjects. Paradoxes multiply, and one is tempted to learn by rote certain key statements and to rest upon this somewhat scholastic solution of the problem. But *why* are these subjects obscure, as given? Do such difficulties indicate that it is best to turn to other phases of the teaching, its historical and scientific aspects—the things which can be mastered

by memory? Truly, even in Theosophy, there is an infinitude of "facts" which one may learn.

We should consider whether a "descriptive" knowledge of Theosophy is, relatively, of any greater service to humanity than the scientific descriptions of natural phenomena. To be able to describe the tenets of the teaching means that we have apprehended its ideas—undeniably a step in the direction of understanding. It may be seen to correspond to the first stage of Meditation—named by Patanjali the Argumentative division. Actual thought, in any real sense, has not yet begun. But the student who allows a mere apprehension of Theosophy to remain as a substitute for comprehension, to that extent he serves the Movement only in a mnemonic function. He can no more tell what Theosophy is than a modern biology text can tell about "Life."

But the mysteries are so great, and we, we seem so ignorant. In discouragement we forget that the need of humanity is not of perfect knowledge. This it already has, *ineradicably present in every soul.* What must be born is the conviction that truth can be known, and the Will to know it. It should be evident that, in an evolution with neither beginning nor end, the obligation of man to nature is fulfilled by earnest effort rather than by "achievement," as such. Let suffice our presence in the Movement as evidence of the service we can do, by *trying.* Theosophical students cannot contribute *knowledge* to the world; that is the work of Masters, and work already done. But Masters cannot try, cannot *understand* for the world; we can. One of Them has said—

> Oh, for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

1875
600 + 600 = 1200
2475 2400

GREAT THEOSOPHISTS

The Light of the Dark Ages

THE sixth century was the darkest period in the history of the Western world. It marks the mid-point, or nadir, in the 2500-year cycle which began with Pythagoras and ended with H.P.B., and corresponds to the lowest of the seven worlds. It is almost impossible to get a clear picture of Europe during this dark century because for two hundred years after its beginning there was scarcely a Christian who could either read or write. The only important historian of this century was the half-illiterate Pope Gregory the Great, who is described by historians as "the most inveterate enemy of learning who ever lived," and whose *Dialogues* make it difficult to believe that they could have been written by a prominent man and addressed to adult minds. Taking as his motto, *Ignorance is the mother of devotion,* Pope Gregory celebrated his rise to power by burning the Palatine Library and by forbidding the study of mathematics and the classics. He was so proud of his own ignorance that he openly boasted of the ungrammatical construction of his own writings and severely censured a priest for paying attention to the rules of grammar.

In this century the scientific knowledge of Europe reached its lowest ebb. The idea of the sphericity of the earth, commonly accepted a thousand years before, was now anathema. The Christian world had embraced the system of cosmogony worked out by Cosmas Indicopleustes. This monk described the earth as a flat quadrangular plane four hundred days' journey long and two hundred broad. Above the earth, like the second floor of a house, is heaven. Here the angels spend their time pushing and pulling the planets to and fro and opening the windows of the heavenly palace so that rain can fall upon the earth. Heaven, the final abode of all *orthodox* Christians, is cooled by glacial waters. Hell lies beneath the earth and is populated by all who were born before Jesus Christ, and with those who, after hearing of the Gospel, refused to accept it. Cosmas closes his treatise with rapturous assertions that not only Moses and the Prophets, but also all the angels and apostles agree with the truth of his teachings, assuring his readers that on the Day of Judgment God will condemn all who do not accept them.

Such was the "science" of Europe in the sixth century. The study of philosophy was a state crime, and any one caught with a philo-

sophical book in his house was accused of magic and put to death.

The persecution of scholars steadfastly maintained by the Christian Church for over four hundred years had gradually driven all students of science and philosophy out of Europe. These people sought and found refuge in Arabia, the still unconquered land of liberty in those days, where they continued to promulgate the knowledge which had caused their persecution and exile. The persecuted Gnostics gave the Arabs a knowledge of Greek philosophy. The Nestorians made them acquainted with the Neoplatonic writers and the persecuted Jews instructed them in the Kabala.

Among the various groups who had taken sanctuary in Arabia, the Nestorians were by this time the most powerful. Nestorius, the founder of the Order, was the Bishop who had refused to accept the Virgin Mary as the Mother of God. He was excommunicated and exiled to an African oasis where he died of thirst. After his death his followers emigrated into Asia Minor, China, Tartary and India, and increased so rapidly that they eventually outnumbered all the Christians of the Greek and Roman Churches combined. Many of these Nestorians were students of the Hermetic philosophy and the Kabala. Many of them, like Nestorius, were students of Neoplatonism, while others followed the Gnostic teachings. In his followers, therefore, four streams of ancient Wisdom-Religion met and mingled, and for this reason the Nestorians formed an important link in the Theosophical Movement.

In the last quarter of the sixth century occurred an event which was destined to change the history not only of Europe, but of the whole world. One summer day in the year 581, a caravan of camels laden with the costly products of southern Arabia appeared in the little town of Busra. The leader of the caravan was accompanied by a boy who was the nephew of the guardian of the *Caaba,* the sacred Temple of the Arabs in Mecca. The boy's name was Mohammed. During his stay in Busra Mohammed was entertained in the Nestorian monastery. He had many conversations with the monks and became deeply interested in their religious and philosophical views, particularly in their aversion to idolatry and their revolt against the carnalized Trinity of the orthodox Christian Church. As Mohammed grew to manhood he came more and more under the influence of the Nestorians. Finally he retired to a grotto and gave himself up to meditation. From this silent communication with his own thoughts one conviction was born: *the Unity of God.* He then left his retreat, determined to devote his whole life to the promulgation of that one truth. By the end of six years he had

gained only 1500 converts. But when he departed from Medina on his last pilgrimage to Mecca, he was accompanied by 114,000 followers. The religion of Islam has now approximately 200,000,000 believers.

Like Jesus and the Buddha before him, Mohammed had no intention of founding a new religion. His purpose was to reform Christianity and Judaism, to destroy the sectarianism and idolatry into which these two religions had fallen. For many centuries the Muslims considered their religion merely as an offshoot of Nestorianism. Not until it had become intoxicated with its own success did Islam repudiate the original intentions of its founder and assert itself as a distinct revelation.

There was, however, one striking difference between Christianity and Mohammedanism which appeared at the very beginning of both religions and continued without interruption for many centuries. Where the Christians denounced learning, the Mohammedans encouraged it. Where the Christians destroyed libraries and universities, the Mohammedans built them. Within twenty-five years after the death of Mohammed, intellectual development had become a settled principle in the system of Islam. Ali, the son-in-law of Mohammed, became a patron of arts and sciences and devoted himself to the pursuit of knowledge. When the seat of government was removed to Baghdad, a new era of intellectual development arose which had ultimately a profound influence on the whole of Europe. The first Khalif of Baghdad was a devoted student of the sciences who established many colleges of medicine and law. When Haroun-al-Raschid (hero of the *Arabian Nights*) came into power he ordered a school to be attached to every mosque built. He never traveled without his retinue of a hundred scholars. Sir Mark Sykes gives us an illuminating picture of Mohammedan culture under his reign:

> The Imperial Court was polished, luxurious and wealthy. Every department of state had a properly regulated and well-ordered public office. Schools and colleges abounded. Philosophers, students, doctors, poets and theologians flocked to Baghdad from all parts of the civilized globe. (*The Caliph's Last Message.*)

While the Christians were declaring that the world is flat, the Mohammedans were teaching geography from globes in their common schools. While the Christians were touching "holy relics" in the hope of being cured of their diseases, the Mohammedans were establishing great medical colleges conducted along strictly scientific

lines, with rigid entrance requirements. In these colleges physiology and hygiene were studied, and their *materia medica* was practically the same as ours today. Their surgeons understood the use of anaesthetics and performed some of the most difficult operations known. A description of one of these Arabian hospitals recently published by the American University at Beirut relates that the number of patients admitted often amounted to 4000 daily. Every patient when discharged received a certain sum of money and a suit of clothes. The furniture and bedding in this hospital rivalled the appointments in the palaces of the Khalif and the princes. Efficient service was assured by capable physicians, competent inspectors, educated directors and active servants who attended to all the needs of the sick.

What a contrast between the condition in Mohammedan Arabia and that found in Christian Europe! When a Christian fell ill in those days, his only hope of recovery depended upon the touching of some "holy relic" carried about by the monks, for touching which a substantial fee was asked. These relics, which are described by a monk who brought some of them back from Jerusalem, show the intellectual degradation into which Europe had fallen. They included a finger of the Holy Ghost; the snout of a seraph; one of the fingernails of a cherub; one of the ribs of the Word made Flesh; some rays of the Star which led the Wise Men to the cradle of the Holy Infant; a phial containing the sweat of St. Michael which exuded during his fight with the Devil — "all of which things," the pious monk observed, "have I brought home with me."

In the year 800 Pope Leo III. placed the royal diadem upon the head of Charlemagne, who showed his gratitude to the Church by inflicting capital punishment upon all who refused to accept Christianity or who still continued to eat meat during Lent. When Charlemagne substituted the Ambrosian chant in the Church in place of the old Gregorian, he ordered the *singers* to be burned along with their music. But Charlemagne's submission to Papal authority could not be pushed beyond a certain limit. He expressed his disapproval of celibacy by taking unto himself nine wives and several concubines, and he openly fought the Papal ban against education by trying to learn to read and write. In this, however, he was unsuccessful, never being able to do more than sign his own name.

It seems almost useless to look for any traces of the Theosophical Movement in these dark centuries of European history. As a

matter of fact, there is no historical record of any individual in the Christian world between the sixth and ninth centuries who openly espoused the work of the Movement. But in the ninth century one man appeared who was bold enough to defy the Holy Anathema against the study of philosophy, and brave enough to declare reason superior to blind faith. That man was John Erigena.

John Erigena was a native of Britain. Procuring copies of the works of Plato and Aristotle in his early youth, he studied them in silence and secrecy. In the year of Charlemagne's coronation Erigena started on a pilgrimage to visit the places where these two philosophers had lived and taught. There he came in contact with men who were acquainted with the philosophies of Greece and the Far East, a fact which shows that there must have been *obscure* Theosophists living in Europe even in those dark days. When Erigena returned to his native land he wrote an important treatise called *De Divisione Naturae,* in which he promulgated many Theosophical teachings. God, he said, is not a *Person,* but a *Principle* which is the Creator, Preserver and Regenerator of Nature, "the Beginning and Cause of all things; the end and consummation of all things." The Universe, he declared, is an *Emanation* of this First Principle, which is Life itself. Therefore Life is universal, and there is nothing dead or inanimate in the whole of Nature. Erigena declared that this First Principle expressed itself as the fundamental Law of the Universe, which he described as the Law of Cause and Effect. He held also that all souls are one with the Universal Over-Soul. As John Erigena gave utterance to the three fundamental propositions of Theosophy, he must be considered as one of the "Companions" whose work it is to rediscover and promulgate the teachings of the ancient Wisdom-Religion.

During the eighth and ninth centuries, four "Companions" appeared in the Mohammedan world. Two of them gave expression to the Neoplatonic tradition; the other two continued the Hermetic line of the Movement.

Neoplatonic thought, which had been carried on from the fifth century by the Nestorians, was given new life in the eighth century by the great Arabian philosopher Al-Kindi. In his youth Al-Kindi had come in contact with Arabic translations of the works of Proclus, Plotinus and Pythagoras. He became so interested in Neoplatonism that he took up the study of Greek so that he could translate the works of other Neoplatonists. When he died he left many of these translations behind him, accompanied by voluminous

commentaries of his own. The work of Al-Kindi was continued in the ninth century by an equally famous Arabian scholar, Al-Ferabi, who received his philosophical training in Baghdad. He was a prolific writer on many subjects, all of which were approached from the Neoplatonic point of view. He was succeeded by his still more famous pupil, Avicenna.

The Hermetic line of the Theosophical Movement found able exponents in two other illustrious Arab scholars — Geber and Rhazes. The life of Geber (whose real name was Abu Musa Djafar al-Sofi) is full of mystery. Some historians describe him as an "Illuminated Monarch of India" who had come from that land to instruct the sons of Islam in Eastern philosophy. Others say that he was a Persian mystic, a member of the mysterious sect of Sufis. Whatever his mystical connections may have been, there seems to be no doubt as to the amount of scientific knowledge he possessed. Geber is called the "father of modern chemistry" and is acknowledged as the man who re-introduced the science of chemistry into Europe. Hoefer says that "Geber, for the history of chemistry, is what Hippocates is for the history of medicine." Cardan describes him as one of the twelve great geniuses of the world. Geber wrote over five hundred books, only three of which have survived to the present day. He veiled his real teachings in such obscure language that the name of Geber eventually gave rise to our word "gibberish." The reason why they appear as "gibberish" to the average scientist is because Geber approached the science of chemistry from the philosophical and ethical point of view. He declared that no one could really understand the science of chemistry unless he first learned to *know* himself. He taught that matter must be considered from the spiritual point of view, and in his *Book of Mercy* (a strange title for a chemical treatise) he declared that "the body is only the place of sojourn and refuge of the spirit, *the spirit being the real force within every body.*"

The Hermetic and alchemical line of the Theosophical Movement was continued in the ninth century by the great Arabian scientist and philosopher Rhazes, whose real name was Abu-Bekr Arrasi. He devoted many years of his life to working out the correspondences between the planets, the metals and the principles of man. He applied his knowledge of these correspondences in the practice of medicine, and performed many wonderful cures. His success was so great that his methods became the basis of medical study in all the large Arab Universities, and were considered as the final authority in medical science up to the time of Paracelsus.

Thus, in the life and work of these five men—one in Christian Europe, four in Mohammedan Arabia—we have convincing evidence of the continuity of the Theosophical Movement, the light of which is never extinguished, although at times the flame burns low. Like the quenchless lamps of the Alchemists, buried for centuries in silent tombs, the undying light of this great Movement burns steadily throughout the centuries, however unaware of the fact the world may be.

LIBERATION FROM FATE

That condition, therefore, about which thou utterest doubt, does not exist, namely: *"That all things are bound fast in the indissoluble bonds of Necessity, which they term Fate."* For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to THAT which IS, even to the divine nature.

Nor do we *"connect Fate with the gods whom we worship in temples and with carved images, as being unbinders of Fate.* Yet the gods do "unbind Fate," but it is the last and lowest natures that descend from them and are in close alliance to the genesis of the world and to the body, that make Fate complete. With good reason, therefore, do we perform to the gods every holy rite in order that they may deliver us from the evils impending over us from destiny, as they alone, through the moral power of persuasion, have rule over necessity.

Nevertheless all things in the world of Nature are not controlled by Fate. On the contrary, there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free. For when the better qualities in us are in activity, and the soul is exalted to those beings superior to itself, then it becomes separate altogether from every thing which held it fast in the realm of generated existence, keeps itself aloof from inferior natures, exchanges one life for the other, and gives itself to a different order, entirely abandoning the former.

—IAMBLICHUS.

"IS THERE THE EGO?"

IN the same way, psychologically speaking, though on a higher plane of perception, thought and action, the Theosophical student finds himself in the same "fix" as the modern scientist. Loaded with *metaphysical* facts, the theosophist has to learn how to correlate, to combine, to unify what he "knows"—in the factual sense. This means he has to relate his treasures so that every fact is in cohesion with every other. Otherwise his mind is not even organized, let alone transformed into an organism—an actual *"body"* of thought, will, and feeling, which he can use in his contact of mind with minds—use as on the purely physical plane he uses his earthly animal body.

Each student knows that the Teachers cannot achieve this for us: each has to grow mentally, as he grows physically—by his own efforts, if it is to be a living, not a mechanical extension. We can enlarge a house by adding more and more rooms, but that does not make it a *home,* nor increase nor strengthen the family ties which home creates.

Now, just as the average mentality's great drawback is the notion and the weakness which depends on others for both its food and its assimilation, so the theosophist is all too apt to succumb in his own way to the other side of the same fallacious notions. That is to say—to imagine that he can demonstrate, can substitute, can prove for another mind what that other has to see for itself, by its own active study and application. Much energy and effort are thus wasted. We should offer food to those who are hungry—food for *their* thinking.

This, like everything else, is no new thing in the world. Always there have been the vagrant questioners as well as the self-complacent. The tendency is to give—merely because some wandering mind asks, or even to go out "seeking whom we may devour" as receptacles for *our* thoughts. How old this tendency to ask, and how the truly Wise deal with the "idle questioner"—both these errors stand out clearly in a tale that has come down from the days of Buddha. It is given in the *Key to Theosophy* at page 81 of the original edition and its photographic reprint. The "wandering monk" asks the Buddha: "Is there the Ego?" Buddha did not reply, but afterwards explained to his disciple, Ananda, *why* he kept silent.

STUDIES IN KARMA

"COINCIDENCE" is recognized by Science to a limited and cautious degree. While not generally known to the layman, it is a fact that the paradoxically named "laws of chance" circumscribe the scientific application of "coincidence." One "coincidence" beyond the mathematical boundaries set by these "laws" should start the scientist looking for the order underlying the given coincidences. That the *universality* of Law, or Karma, has not been discovered through this rule of procedure is because science has never suspected the existence of laws governing human affairs other than the effects of heredity and environment, and therefore has never tabulated the affairs of mankind with such an end in view. Yet only a little serious study and statistical observation show that an attempt to class certain concatenations of events under "coincidence" is ridiculous. The stream of evidence is endless.

Several classifications may be made:

1. The cyclic recurrence of disasters of a given type.
2. Repeated happenings of a similar nature to a single individual.
3. Repeated happenings of a similar nature in a single family.
4. Convergent Karma, or a similar trend of life affecting different persons. (Frequently overlapping No. 3.)
5. Happenings of a certain sort centering upon a material object or place.
6. Direct sequence between misdeeds and Karmic retribution.

CLASS 1. Instances of this type can be gathered over the course of any year by statistical tabulation. For example, a series of fires reported by the press in February, 1936, brought death to seventy-one persons in all. On June 4, 1932, four persons committed suicide in the city of Los Angeles. This latter is a form of collective Karma not nearly as mysterious as most of the others.

One of the strangest of all cases of simultaneous disaster happened on November 5, 1934. Mrs. Martha Coons, of Richmond, Cal., greeted her husband at the door of their home, informing him that she had shot herself. At the same hour Daniel Della Santa was driving through San Jose with a bullet in his brain. Neither was expected to recover. Here the "coincidence" involved two persons, both fatally or near-fatally injured at the same hour in the same manner, and both of whom remained conscious and able to move about for a time.

CLASS 2. James Walker was thrown from a truck on the Redwood Highway in California. A few days later he was thrown from another machine and this time went to the hospital.

. *The Literary Digest* (Sept. 23, 1933) recounts the case of H. F. Bulger, of Redondo Beach, Cal., who narrowly escaped death nineteen times in his life; also a case described by Capt. John Jacobson, a contractor of Galveston, Tex., which consisted of seventeen such escapes. The *Digest* comments that there are many such instances. According to the same publication (Aug. 15, 1933), Hank Shafer, of Eldorado, Ia., survived sixteen such escapes during his eighty-two years of life.

A most amazing example of such a sequence is that of Edward M. Kirk, of Charleston, W. Va. In November, 1931, he was struck by a train and lost a leg. One year later he was struck by an automobile and lost his left eye. On May 9, 1933, lying in bed, he reached for his artificial leg beside the bed. His artificial eye failing to register a gun on the dresser, he knocked it off. Discharging, the gun cost him his right arm. Here we have two former "accidents" combining as the proximate cause of the third. This case appears to overlap into Class 6. More of the story would be unraveled if we could learn the genesis of the idea of having a gun on the table.

CLASS 3. At least one scientific survey, though of limited scope, has been made in the matter of family Karma. (*Science News Letter,* July 13, 1935.) An inspection of California marriages by Drs. Terman and Buttenweiser indicates that marital happiness runs in families. It is suggested that "these groups inherit or acquire dispositions a little more amiable and affectionate than those whose marriages go on the rocks." To this we would add that variation of "inherited" dispositions is as great in a family group as it is among strangers; and that any "acquisition" of a disposition in the sense meant is necessarily from and within the group. The fact is that such families are the incipient foundation of a true family life and a newer and better social order. They are composed of egos having a common heritage of *grihastha* wisdom brought from their own former lives.

Robert Ripley (Los Angeles *Examiner,* Nov. 29, 1931) gives the case of a gun which *accidentally* exterminated a whole family in Westport, Tenn. — Mrs. Huban Hicks in 1928, her son in 1929, and her husband in 1930. Here, again, is an overlap into Class 6. What kind of indifference and dullness, both moral and material,

led husband and son to keep in use a weapon having such awful memories attached to it? Or, with such examples before them, how could they be capable of using it so carelessly?

The same newspaper (Jan. 17, 1932) reports the astonishing case of the Noyes family, of Endicott, N. Y. Fred Noyes was killed by the fall of a tree he was cutting down. It develops that both his father and his grandfather were killed in the same manner.

Five members of the C. A. Brown family, of Altadena, Cal., met violent deaths in four separate accidents in recent years.

John Trigg, of Marshall, Mo., died unexpectedly of blood poisoning on a Thursday. Steven Trigg attended the funeral on Saturday, had an attack of indigestion the same day and died before a doctor could reach him. George Trigg, the third brother, attended Steven's funeral Sunday, became ill and died Monday. (Associated Press despatch, Feb. 5, 1936.)

According to the San Francisco *Examiner* (Sept. 16, 1934), seven male members of a family of Belmont, Ohio, have died of a mysterious form of paralysis. The victims were scattered through three generations, the first death occurring just after the Civil War. The disease first shows itself when the victim is at about the age of five, death coming at eighteen. The females are immune. At present two more members of the family are stricken. The case presents a strange parallel with hemophilia, from which the Czarevitch suffered. This disease gets into the family heredity by some inexplicable "mutation" and seems never to leave it.

An incident pointing to the reality of the mysterious and sometimes malignant influence of names and sounds is given in the Oakland, Cal., *Tribune*. (Oct. 14, 1934.) On Feb. 13, 1846, Jean Marie Dunbarry was executed in France for the murder of his father. Precisely 100 years before, on Feb. 13, 1746, his great grandfather, Jean Marie Dunbarry, was executed for the murder of *his* father.

As would be expected, the family Karma of twins is often most striking. Mrs. Mary Margaret White, of Springfield, Mo., and Mrs. Letha Jan Etter, of Nocona, Tex., are nonagenarian twins. (Oakland *Tribune,* 1933.) Both took the same courses at school and both made the same grades. Both married at about the same time, and each had ten children. Both lost their husbands at about the same time. Both fractured their left hips at about the same time. Both, in 1933, were nearly blind from old age, and both—very logically—expected to die at the same time.

Erwin Iske and Fred Nester are the same age, have the same height and weight, both have brown eyes, both married wives from the same state who look alike, both are electrical engineers, both have sons the same age, and both have dogs named "Trixie"—who *also* look alike. (Oakland *Tribune,* Sept. 24, 1934.) It happens that the men are twins; but "environmental influence" is excluded by the fact that they were adopted by different families as babies and did not know they were twins until the age of 26.

Science recognizes nothing except material heredity and environment to explain the similar characteristics of twins. Are we to suppose that either of these factors, or both combined, can cause two nonagenarian ladies long living in separate States to break their left hips at about the same time? Or to bring about the deaths of their husbands at about the same time? In the case of Iske and Nester, with whom "environment" is eliminated altogether, shall we, by ascribing quasi-miraculous powers to the mysterious "genes," imagine these brothers marrying girls who look alike and acquiring dogs who look alike because of "heredity"? Are we to assume that the omnipotent gene is able to direct that the two dogs be named "Trixie"? Can physical heredity, developed during centuries and perhaps for hundreds of thousands of years, cause two men to become electrical engineers? To explain these things in such a manner is to eliminate a puzzle by substituting a miracle.

CLASS 4. We have at hand but one striking incident in this class, the case of Abraham Lincoln and Jefferson Davis, Presidents of the Union and of the Confederate States respectively during the Civil War. They were born in Kentucky eight months apart. Their fathers settled in Kentucky in 1782. Both had fourteen letters in their names. Their genial and studious temperaments were similar. They left Kentucky while young, both becoming lumbermen. They were officers in the Black Hawk War and later went into politics and oratory. They were Presidential electors in 1844. They went to Congress, and spoke there on the Mexican War. They were elected presidents in 1861, succeeded themselves in office, held alike that Congress had not the power to abolish slavery. Both dealt with hostile congresses, both ceased to be President in April of the same year—one by assassination, the other by deposition. And both *looked alike.* (This is obscured in history for the obvious reason that the partisans of neither would boast of the resemblance.) What amazing Karma is this—two good, loyal and devoted men, both serving the same people according to their lights, making war upon one another, not of their own fault or desire, but because of

the "sins of the people." The living parallel of these men who were, in a sense, "Karmic twins," is indeed something to be pondered.

CLASS 5. There are many traditions concerning "hoodoo ships" and "hoodoo mines," "haunted houses," and the like, which have never been seriously investigated save for futile attempts of psychic research bodies in the direction of haunted houses. Such tales are taboo in science because dogmatically classed as "superstition." But the reality behind traditions of this kind cannot be ignored by one who takes the whole of experience for his field of study. There is the case of the Peralta, a San Francisco ferryboat. In 1927, a year after being built, she smashed into the Oakland Pier, causing considerable damage. Later she dipped her nose into a large wave which drowned several persons. In 1933 the pier burned and the Peralta was gutted. The boat was sold for operation in Puget Sound. There are rumors that all concerned hoped that the change would break the "hoodoo," which seems to have been the case. She was rebuilt as an ultra-modern streamlined ferry, her name changed, and according to available information has been operated without trouble for several years.

A certain boat, the name of which is unknown (probably because the San Francisco papers are loath to expose it), has made a similar record along the coast just north of that city. She has been ashore near Point Arena, sunk at Fort Bragg, and twice afire in San Francisco Harbor.

The actuality of such "hoodoos" will probably be one of the last phases of Karma to be investigated and accepted by science. This, in science's eyes, would be to invite witchcraft back again and to open the door to exorcisms and superstition of all kinds. But in plain fact, given that all things are derived from a living principle, are alive and potentially intelligent and therefore capable of receiving and emitting impressions, however unconsciously, what is strange about *moral and mental contagions attaching themselves to certain places and objects?* It is borne out by history that some jewels, some ships, some houses and other objects, have an "aura" of evil! Is it not as wise to avoid such influences as it is to keep out of a cholera house, regardless of whether the *mechanism* of the "curse" has yet been blueprinted?

CLASS 6. Patrolman George Shinault, who killed a rioter during the expulsion of the "Bonus Expeditionary Force" from Washington, July 28, 1932, was himself mysteriously shot and killed on

Aug. 14. The policeman had brooded constantly over the incident. Theosophists, who understand that "all Karma is carried forward in the form of mental deposits," will have no difficulty in relating the fact that he "unconsciously" got in the way of a bullet to his own "sense of guilt." That "sense of guilt," often quite unknown to the "normal" or surface mind, is at the root of all our catastrophes.

Harry Carr, writing for the Los Angeles *Times* during 1932, tells of a movie director who ordered workmen to kill a dog which had been straying about the set. He never again made a successful picture and speedily went "down and out." Another "gentleman" owned a bulldog which he forced to fight for gamblers after one of its forelegs had been chewed off. This man lost one of his own legs and at last found himself in prison. In these cases it seems that the consequence was not so much that of the action in question as of a general trend of character signified by the overt deed. Often some minor misdeed opens a chink in the armor of presently favorable Karma, admitting the consequences of lifetimes of evil.

It is interesting to speculate on how the "mental deposits" of association may become conveyors of Karma. In the case of the Hicks family, who knows how the memory of past disasters may have worked with a deadly fascination upon those who handled the gun? Or in the case of a Noyes, cutting a tree with the memory of what tree-cutting meant to the Noyes'? What deadly paralysis of effort such an image may have brought at the moment when life hung upon speed and decision!

The mental image *within* the mind tells but half the story; there has also to be the reaction from nature at large—the juxtaposition of circumstances under which the inner image can precipitate the external result. This all necessarily rests upon a great unified harmony; a central reaction of equilibrium, a knot into which all lines ultimately run. This vast system of intelligent justice, or just intelligence, is not a conscious mind as understood by man, least of all any anthropomorphic, judging "god," but an ultimate Unity in which all things forever tend to come to a balance, through pain and pleasure, salvation and destruction — through all of these combined.

THE "PAIRS OF OPPOSITES"

SERIOUS students of Theosophy are many, but however versed in book-knowledge of its teachings, each such student is well aware of the mental and moral obstacles to its assimilation. Between "knowing" Theosophy and *being* a Theosophist there is, in biblical language, "a great gulf fixed." More one is educated, cultured, in our sense of the terms, the greater the difficulty in the apprehension of what is implicit in all that is expressed in recorded Theosophy.

Granting that there exists a Hermetic philosophy or anciently universal Wisdom-Religion, the implications of this are tremendous. They should teach us that the various religions, systems of thought, sciences, and other bases and developments of human consciousness, actually derive from that Secret Doctrine and are in no sense original or exclusive. This in turn leads to the inference or perception that their trend is *away from* the great Original, not toward it, for each such system is plainly exclusive in its nature and in its practice. They all are centrifugal, not centripetal. Each is self-centered and would have the universe of mind revolve around *it*. The Second Object of the Theosophical Movement, then, is with this great obstacle in view. Only comparative study of the various competing or conflicting faiths of mankind will disclose what is fundamental in them all, and what separates each from the others. Only in this way can the human mind be freed from subjection to inherited, environmental, cultural dogmas—otherwise the *Pancha Skandhas,* which Patanjali calls "the five *modifications* of the mind or 'thinking principle'."

Each man is, by birth externally and by his own heredity internally, placed between two mill-stones. The duality of the human mind is thus the personal pair of opposites in everyone. Our ceaseless attempts to "adjust ourselves to circumstances," our equally ceaseless efforts to "adjust external conditions to suit ourselves"—this double-acting motion of human consciousness was, by the ancient teachers, considered to be the actual source of involuntary transmigration or reincarnation of Souls. They called it *punar janman.* It is his "never-ending stream of *conditioned* existence" which makes the life of each man, of the whole manifested Universe, a field of "*unbalanced* forces," in the midst of which the embodied Self (the involved Ego) strives fruitlessly to maintain equilibrium. This is that "struggle for existence" which brings us to birth "with-

out our will," and which drags us to death *against* our will. The Third Object of the Theosophical Movement reposes on this great fact in nature, for only by an understanding of the *cause* of birth and death can "the unexplained laws of nature and the psychical powers latent in man" be grasped and used voluntarily and intelligently. This is the "Will and Yoga" of true Occultism, which everyone is tempted to turn to his own, his party's or some other sectarian and exclusive benefit.

The second and third objects of the Parent theosophical society are thus a pair of opposites in the same sense that religion and science—any religion and any science—are a pair of opposites. Since what we believe or desire to believe, and what we know or desire to know, are at opposite poles of action, each equally basic in "human nature," our conduct is inevitably elliptical—having two foci, not one. Reading from above downward, the Five Skandhas come into conjunction in the last two: *Samskara* and *Avidya*—action (Karma) proceeding from erroneous perception, *i.e.*, "ignorance," "misconception."

But the Five Skandhas themselves, which constitute "human nature," form in their entirety only *one* of the "Three *Upadhis*." What are the other two, and what is meant by Upadhi? To consider this requires study of the "Twelve Nidanas," the lower five of which are the Skandhas themselves. It is here that Western philosophers, theologians, scientists, metaphysicians and psychologists are at fault: they all take "human nature" to be the Man, the Ego itself. Nor are Orientals of today and of historical times in much better case. They have the literature and language of the "Gods" as the West has not, but are certainly as far from understanding as men of the West. "East is East and West is West, and never the twain shall meet"—*on their own bases*. The West is positive where it ought to be negative. The East is negative where it needs to be positive. So "East" and "West" are merely personifications of the pair of opposites represented in and by the human mind. Time was, not so long ago, when their polarity was reversed —the Western mind passive, the Oriental active. There are signs now of a similar reversal to come in the near future, when the Orientals will snatch the guidon of "progress" from the color-bearers of the Occident, unless . . .

Unless, "without distinction of race, creed, sect, caste or color," enough serious students of the Wisdom-Religion take for their Upadhi the opposite of the prevailing one, East and West. Men

everywhere regard themselves as "creatures," and so, act on that basis. This is the personal, the purely *human* view of Karma, and eventuates in a religion or science or philosophy of life and conduct which absolves one from responsibility for one's own birth, character, nature. The "creature" is irresponsible: all it can do is to endure, to propitiate, to "make the best of things"—which only means rationalized selfishness.

But it is possible for anyone to take the position that body, mind, and circumstances, whatever they are, are mere effects of one's own past conduct: to regard one's self as their Creator, not simply their "creature." To take and hold this position requires a new view of Self, gives one another Upadhi for conduct—"makes of a man a God." Whenever the student is thinking, reflecting, meditating on Self as having an independent Being, an existence distinct from "human nature," he is living, albeit unconsciously, on the plane of causes. His life is in principle, not in form. This Upadhi is called by Patanjali "Dispassion"—freedom from "attachment to the *fruits* (effects) of action or Karma." From this plane or basis or Upadhi it is possible to control the action of the mind or "human nature" by one's own volition, in precisely the same way that we control the movements of the body and its members by a mere "act of the will." Every one experiences at times the nature of this Upadhi—its freedom, its power. Life as Creator is Egoic, not personal; Self-contained, not "dependent on circumstances." The fact that it comes about unconsciously is the sure evidence that it can be achieved and maintained *consciously*. The process of this is called by Patanjali "Exercise." This is but to say, "If at first you don't succeed, try, try again." The process is the same as in learning to walk—only in this case, as the *Dnyaneshvari* asserts, it is learning very literally to "walk on air." Everyone is aware what that expression means symbolically and psychologically, but who supposes that it has an exact scientific value? It means to live on the plane of the "Forces of Nature," to reside in the *Manasa-rupa,* not in the body at all. To achieve this is to have liberated, or gained, or regained, one or other of "the Three Vestures of the Path" from its entanglement with the "Four Elements" or "Elemental Kingdoms."

Only as this emancipation is gained does the great First Object become more than a sentiment, an ideal, an "influence" in the same sense that the Sun is a physical influence, a biological, a psychical, moral, mental influence on everything and everyone in the vast System. "Spirit" or "Nirvana," as the opposite of "Matter" or

Karma-Yoga, then becomes something real and substantial — a Presence, not an influence or a form.

At birth, before involvement in "matter" or human life, and at death, or induced release from "bondage," each Ego has the transcendental vision of his own enduring, immortal, birthless and deathless nature—but this vision is not the result of his own individual "*self*-induced and *self*-devised efforts." No, it is the fruit of *collective* "Will and Yoga" of the Divine nature of the Hierarchy of which it is an indissoluble Unit. Once on the plane of Homogeneity he lives, neither as "creature" nor as "creator," but as Perceiver—*beyond* "Space, Time, Cause-and-Effect." He lives thus because he is part of a whole, and hence "the Will and Wisdom of all is the wisdom and will of each."

But, alas, the nature of Life is Action, and from the homogeneous springs the heterogeneous, as Separateness exists in Unity. Once more within range of "the sphere of influence" of the Skandhas of the Host, the individual succumbs to one and another of the "five modifications"—and is the "creature of Karma" once again. It is impossible *not* to be "at rest," *i.e.,* "in equilibrium," on the plane of Homogeneity. It is impossible to be "at peace" on the plane of heterogeneity—unless the attitude of "the Unity of all Life" is sought for, seized, held, on the planes of "matter" or "separateness." This is the Third Upadhi—that of the Saviors, the Sages, the Master of Wisdom. When one reflects, he can see for himself that it is possible to maintain the attitude of the Perceiver alike on the planes of Spirit and those of matter, and hence, in Mr. Crosbie's words, to "act for and as the Self of *all* creatures."

Good and Evil

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se,* inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.

—H. P. Blavatsky.

YOUTH-COMPANIONS' FORUM

RECOGNIZING *that education in the United States must be free of any form of religious indoctrination, how might a teacher who is a theosophist fill the need of moral and ethical instruction?*

(*a*) This question brings others in its wake: What do we consider "instruction"? What do we mean by "moral" and "ethical"? In *The Key to Theosophy* Madame Blavatsky shows that modern educators have succeeded in cramming into the child's mind a vast array of facts which may or may not have any connection with the particular problems the child faces in his daily life. The child has been impressed with the idea of "getting good marks," of "passing examinations," of struggling for honors and "first place." Modern education has given the child the narrow, sectarian view of history that means "my country" against every other country.

In contrast, a teacher who is also a theosophist would teach interdependence and the unity of the child with all other beings. He would emphasize the need for unselfishness and service to others. History would be taught in a broad, universal way, pointing impartially to the contributions to civilization made by each nation and race. The child would be taught self-reliance, altruism, and love of mankind.

(*b*) Religious indoctrination cannot inculcate morals and ethics. On the contrary, it defeats its own purpose. Belief in an outside God gives children no reason to be self-reliant, while the miracle idea of forgiveness of sins undermines their sense of responsibility. The teacher who wants to instruct his pupils in morals and ethics would do well to consider Madame Blavatsky's advice before he attempts to teach anything. Theosophical teachers have found these suggestions most practical and use them as the basis for all instruction. Through actual experience they have proved the beneficent effects of teaching theosophically.

The suggestions offered by H.P.B. are working applications of the principles and the Three Objects of the Movement. If followed, right ideas of conduct develop in the child naturally, as they are inherent in every one and need only conditions favorable to their unfoldment.

Educational methods seem to divide naturally under the headings of (1) education by precept, (2) by example, and (3) by questions, i. e., the "Socratic method." Could an analysis be made of the various uses and the value of these ways of instruction?

While there is a vast disparity between modern educational methods and those followed in Theosophical work, the methods practiced in both these systems fall naturally into the three classes suggested by the question. It should be observed, however, that what each holds in practice to be the meaning behind Precept, Example, and Questioning differs so greatly that these two systems are actually antithetical.

In our modern schools the instruction afforded consists of teaching first by precepts, then by examples and finally by questions. Once a child has learned the fundamentals of reading, writing and arithmetic, a large portion of his school life is devoted to the accumulation and storing up of facts and theories. This may well be called education by precept. The word Precept has several meanings, but in this connection the definition of "a tenet, rule, dogma or commandment," is clearly applicable, for where one's whole attention is focused upon memorization rather than upon cultivation of the power to think, what is learned, whether true or false, becomes a dogma. Mere "facts" are likewise confusing to the student—a lifetime's accumulation in no way brings one nearer to the solution of the problems of existence.

The theories and hypotheses taught in the various fields of education are supported by example and illustration. With the exception of Mathematics, the only exact science, and a few other subjects where self-evident laws of nature are taught, all such examples must be incomplete, simply because the "laws" they purport to illustrate are only partially understood.

The questioning method used in modern schools has nothing in common with Socratic dialogue. Questioning takes the form of examinations in which the student's ability to memorize is tested. The result is a parrot-like repetition of facts previously crammed into the brain.

The current theory is that the child begins with the body and that except for certain inherited characteristics his school life starts "from scratch." Thus it becomes the duty of the teacher to provide large doses of information. There are, however, those who seek to draw out from the pupil the understanding that is inherent. Theosophy teaches that each child is an old soul who has many

innate capacities gained through past experience, but who, having in each incarnation a new brain-instrument, requires guidance and stimulation to bring forth the latent qualities and powers. From this view, the teacher's function is to foster the natural development of the child by providing suitable conditions for its character to unfold. Through examples, by applying the laws of analogy and correspondence, through observation and experience, the child can himself gain first-hand knowledge of the world around him.

The fundamental truths of life gained "by questions" and "strong search" may be expressed as Precepts—in the sense of maxims, aphorisms, or statements of law.

The factual part of education should be the last step in gaining knowledge—never given until it fills a need of the pupil. As he learns to use his mind vigorously he becomes aware of his limitations. An active mind values and welcomes the learning of facts. What to our modern student is often useless mental lumber may become for the theosophist the means of gaining an ever greater realization of the great plan of evolution, and man's place in that plan.

Do Masters follow a definite system of education in the training of their disciples?

Yes. The mathematics of the soul, even as the mathematics of numbers, needs definite and concentrated study. However, the methods employed by Masters in the training of their chelas are unlike the systems of education we know. No diplomas are issued; for development is an inner thing and cannot be comprehended in terms of ordinary ideas about education.

The first and only privilege of the disciple is to be tried. There must be purity of motive to the depths of the heart. Consideration of the requisites for becoming a Chela should throw light upon what is taught the disciple after he has been accepted. Here are some of the qualifications given by H.P.B.:

> Unselfishness of purpose; universal charity; pity for all animate beings;
>
> Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
>
> A courage undaunted in every emergency, even by peril to life;
>
> Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

These qualities, and others, must have been cultivated to a greater or lesser degree by the aspirant's unaided efforts. His acceptance as a Chela, after a seven-year probationary period, is a sacred pledge between pupil and teacher. It is not a thing to be lightly thrown aside, for once the connection is broken it becomes doubly difficult to re-establish. There is no human relationship that is deeper, tenderer, and more profoundly sacred.

Mr. Judge speaks of the end towards which the dauntless aspirant struggles. Its simplicity is a surprise.

> His first steps, as well as his last, are on difficult, often dangerous places; the road, indeed, "winds uphill all the way," and upon entering it he leaves behind the hope for reward so common in all undertakings. Nothing is gained by favor but all depends upon his actual merit. As the end to be reached is self dependence with perfect calmness and clearness he is from the beginning made to stand alone, and this is for most of us a difficult thing. . . .

To stand alone, and yet not alone; to stand out from the mass of humanity for Theosophy—for Humanity. "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time." The first and only order given to the Chela is to work unselfishly for humanity.

These thoughts of Masters and their disciples need not be far distant from the familiar routine of our daily lives. Time and space mean nothing to the Master. Unselfishness and altruism burn as a bright light upon this dusty earth. Masters help those who strive to do their work and fulfill their Plan. A spiritual line of influence and help extends from the highest being down to the least of men. There is always some one who knows still less than we—always those who know more. All are pupil-teachers, more or less progressed. If we seek out those who know still less than we, help from wiser ones will not be wanting.

On Faith

What is Faith? It is the intuitional feeling—*"that is true."* So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.—William Q. Judge.

THE COMPOSITION OF MAN

[When the "Fragments of Occult Truth" were originally published in the early volumes of *The Theosophist* they excited a vast amount of interest among European as well as Asiatic readers of the first theosophical magazine. The "Fragments" were written by various "lay-chelas," Mr. A. P. Sinnett chiefly. He afterwards published his book, *Esoteric Buddhism,* which, like his first volume, *The Occult World,* was his interpretation and application of the statements made in Letters from the *Mahatmas* written at the request of H. P. Blavatsky. The entire series of Letters was published in 1924.

Among the many questions raised, the most important, perhaps, were those relating to the trinitarian nature of the purely Spiritual man, the seven-fold constitution of embodied humanity, and the separation of the seven "principles," "elements" or "bodies" at death. One such question elicited a reply signed by a *Chela,* "Tara Nath," which was published in *The Theosophist* for August, 1883. This article contains statements as valuable to theosophical students of today as to those of the first generation of the Movement. Omitting the inquiry, entitled "The Seven Human Bodies," and the merely introductory first paragraph of "Tara Nath's" Reply, we reprint herewith the remainder of his article for the consideration of the present generation.—Editors.]

MAN is composed of seven principles — according to the secret doctrines of every old philosophy. But a *principle* does not necessarily mean a "body." Notwithstanding his seven principles, man has in fact the elements in him for only three —so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of "Body, Soul and Spirit." But of these the Spirit or 7th principle is *Arupa* (formless), hence no "body." Our *Sthoolasarira* is, of course, a body. The soul or "astral body" is, strictly speaking but *one,* manifested under three aspects and names. When seen during the life of man, it is called the *double* and the "astral body," especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist—one versed in Yog-Vidya. Its name depends on the principles that enter into its formation. Thus after death it will be called by the profane the *bhoot* (ghost) and by those who know its nature *Kama-rupa* or

an "Elementary." As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively*. Sankaracharya speaks but of five (*pancha kosha*) sheaths—leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See Atma-Bodha.)

How can one ask whether "the other six entities are finite as the physical body," when every line of the doctrine given out points to the 7th and 6th principles as indestructible, immortal and *divine*. Even the higher qualities of the 5th *sheath* become eternal when sufficiently united to the *monad*. To speak, then, of the "shape and size" of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (full), the termination of the name of each sheath ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (1) Body—the vehicle of Jiva or Prana (Life principle); (2) *Linga Sariram,* the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas;* and (3) of that same manas—becoming the *Upadhi* of *Buddhi,* the Spiritual Soul which is itself—the *Uphadi* (vehicle of the illusive disguise assumed by the Atman or Brahmam) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities—or dual entities—one objective, one semi-objective and one purely subjective, are said to be formed. The first is intended for the earth-plane; the second for a semi-earthly, or etherealized condition in one of the *rupa-lokas* of interplanetary life; the third for a sentient condition, of a purely intellectual nature in the *Arupa*-lokas of the same. Above these three "bodies" is placed Atman, (the *Jivatman* of the Vedantees) who assumes an imaginary illusive individualization while connected with the individuality of the "Spiritual Soul" or *Buddhi;* but who (rather which) has no existence distinct from the "One Existence," the one Universal Essence called Parabrahm and is therefore the *Sachchidanandam,* the absolute *nirguna* (qualitiless). The 7th principle is thus no entity or *body* at all. Above the three dualities and, so to say separate from them, it is yet, within and without; it circumscribes and permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language.

It does not *separate* itself in reality; but, owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light (*jyotis*) becomes extinct and latent in them. When a man is dead, life is said to have departed from him; whereas *life* becomes the most potential from that very moment and awakens with a new vigor in every one of the molecules of the dead man—separately; *Prana,* the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume one a tangible, one a perceptible, and the third an imperceptible body, the three other principles have but figurative bodies; —they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies—excepting the third, the objective material body—be viewed as permanent bodies. As implied in the *Elixir of Life* (Theosophist, March 1882), the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body—are there, each ready to "become the exact counterpart (of man) of the other," their "atomic conditions so arranged that its atoms interpenetrate those of the next grosser form." Their creation depends on the *Will-Force*—the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyzes, the *sutratman*—the "thread Soul," that ray of the ABSOLUTE which passes through the six subtile "bodies" of man.

Our correspondent commits a great mistake in terming the 7th principle "Soul." The latter is a proper word to use in connection with the *Manas* (animal Soul) and the *Buddhi* (the Spiritual Soul). It is quite inapplicable to the 7th principle—the *Spirit, the Hiranyagarbha* of the manfested Brahma.

"CIVILIZATION"

In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

—H. P. BLAVATSKY.

PHILOSOPHIES OF GOVERNMENT

QUESTION: It would appear from current world conditions that rule by the masses is immanent. Has this condition ever existed before, with the exception of such relatively temporary periods as obtained during the French Revolution and similar upheavals? If this is a new world movement, what is the Theosophical opinion as to its ultimate outcome with regard to the so-called "ruling classes" of the present? In this possible rule of the minority by the majority, will there be a return to another "dark age"?

Answer: As introductory to a discussion of this problem let us consider two quotations, the first from H. P. Blavatsky, the second from William Q. Judge.

> In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. ("The Tidal Wave," *Lucifer,* November, 1889.)

> This cycle is known as the dark one; in Sanskrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depth of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is spirituality. . . . We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very great poverty overcoming the many.
>
> As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed they feel more keenly the grinding of the chains of circumstances, and therefore the next characteristic of the cycle —among human beings—is *unrest.* * * * This glorious coun-

> try, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. . . . Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.
>
> . . . as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.
>
> But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth. ("The Signs of This Cycle," *The Path,* October, 1892.)

From these statements it should not be difficult to discern the immediate sequences of moral cause and effect in recent history, and in those events which seem an inevitable part of the future. The heritage of the "ruling classes" in any age involves not only the power to rule, but the responsibility of the ruler. Few will question that the so-called "classes" are better endowed in understanding and capacity to perform the function of government than the unintelligent masses, but how have these abilities been used?

Regard critically the use made of their time and energies by the great majority of the modern "aristocrats"—whether of birth, learning or public eminence. Observe the moral quality of the "smart" magazines, with their *leitmotif* of personal pleasure for the favored few. Examine the agenda of the typical young man of affairs, at the university, in business. The office, the club, a cocktail bar, a dinner dance, theater—his only reaction to the symptoms of social unrest is that "these radicals will ruin the country if we don't look out." They disturb his settled routine of money-making and enjoying the fruits thereof. Consider the hectic career of the modern debutante rushing through a program which has become a ritual of crystallized selfishness, a perpetual round of febrile activity with never a moment left for serious thought.

Proud lips may curl, disdainful of the gross amusements of the common people, who only ape the example set by their "betters." How does Monte Carlo improve on Coney Island? The banker

sips his highball with enlightened restraint, and thinks himself superior to the drunkard grovelling in the gutter. Is he?

Manufacturers spend millions to "educate" the masses in the religion of "things"; and when workers strike because the wages they receive are not enough—even in America, with its "highest standard of living"—to purchase all that they have been led to believe they must have, the employer shouts that "Russian agitation has poisoned their simple minds," and demands armed protection.

When labor leaders adopt amoral tactics that have been used by employers for generations, we tremble for our "democratic institutions." We need to consider how the noble ideals of democracy have for centuries been made to serve powerful special interests. Is selfishness garbed in spats and ermine, armed with a "legality" fabricated by sharp intellects, of a quality superior to the frank violence of sabotage? Is the inchoate rage of the betrayed a deeper sin than the act of betrayal? The forces of reaction and revolution are mutually productive and mutually destructive; they are, in fact, but one force—the animal selfishness of man.

While oppression and exploitation do not justify retaliation, they may explain it. So long as the "classes" hold the "masses" in economic and psychological serfdom, so long will the latter harbor a smouldering hatred toward privilege and power. An order which holds up material prosperity as the highest social ideal, and "exclusiveness" as the height of individual achievement, contains within itself the seeds of its own downfall. How can rebellious spirits among the oppressed do other than regard those in power as hereditary enemies, to be overthrown at the earliest possible opportunity? Modern revolutionary literature perfectly illustrates this inevitability.

What happens, following such social upheavals? The "rule of the masses" is only the verbal equivalent of anarchy. How can masses rule? The very idea of government involves complex organization, with division of responsibility and power. We must distinguish between the phrase, "rule of the masses," and government by leaders arising from among the common people. Even the most extreme of revolutionists have recognized that government is a complicated business, requiring highly intelligent men. They have advocated rather, rule "for the sake of the masses," with varying degrees of sincerity. Unfortunately, however, almost all the revolutionary movements of recent history have been born in hatred

and executed by force of arms. The ends held in view have been misconceived through ignorance of the true nature of the human being and the whole purpose of life.

Had such knowledge been current, there would have been no revolution, no cause for uprising. We are here not so much concerned with what might be, or have been, but with the inexorable expression of Karmic law through a race in which Desire is the dominant principle among all classes. Every theosophist knows that the cure for social problems depends upon moral philosophy, which must be understood and acted upon by *all* the people. The few who are governed by the mandates of conscience and responsibility cannot guide a people lacking in self-induced moral restraint.

Every government is an expression of the moral quality of its most responsible citizens, considered *collectively*. This was expounded five thousand years ago in *The Bhagavad-Gita:*

> Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practiced by the most excellent men, that is also practiced by others. The world follows whatever example they set . . . as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also.

"Confusion in the understandings of the ignorant" has prevailed in almost every part of the world ever since 3102 B.C.—when *Kali Yuga* began—if we wish to locate in time the only kind of mass rule that is possible: rule of the higher by the lower nature. This is the characteristic of Kali Yuga. The anarchic interludes following bloody revolutions, when the masses, drunk with revenge, wreak havoc, are analogous to the death throes of the physical body—they come at the end of a national incarnation. The disintegration of an old order marks the end of one rule and the beginning of a new one.

To regard any form of government as the *determiner* of national cycles is to mistake effect for cause. The real cause of modern social decline was stated by a Master of Wisdom a half-century ago:

> The intellectual portion of mankind seems fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness,

> owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

The "ultimate outcome" of such tendencies should be self-evident. Causes sown each hour bear each its harvest of effects, for Rigid Justice rules the world. As children of our race and time, we cannot escape their accumulated distributive Karma. But each one has

> . . . the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the garments of a volunteer in the iniquitous course; for there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two.

We can no more avert the decline and fall of civilizations than we can turn back the sun in its course or alter the seasons of birth, growth and death in great Nature. The racial cycles of our present evolution were determined by ourselves in the far-distant past, according to the universal process of mixture, precipitation and separation, or—Creation, Preservation, Destruction. But every death quickens a new birth, and this applies to nations and races as well as to individuals. While Europe in general "is threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to," "it is the mankind of the New world . . . whose mission and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present." But "there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become *a new race, and many new nations.*"

> The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel his-

> tory and races, the majority of the future mankind will be composed of glorious Adepts. (*S.D.* II, 446.)

Struggling toward this destiny of soul evolution, humanity now suffers the growing pains incident to the transition from one state of consciousness to another. The immediate phase of racial development, as indicated by H. P. Blavatsky in the Fourth Message to the American Theosophists, is Psychic, or Psycho-Manasic, which sooner or later will open up a new mode of perception in an increasingly numerous vanguard of embodied egos. With this fundamental change in progress in the race mind, it is inevitable that all the old problems—political, economic, social—will appear in quite a different light from that in which men have been accustomed to consider them. More and more will it be recognized that our difficulties arise in the psychological make-up of the human being. The old theories of economic determinism, of man as a creature of his physical environment, will give way before the increasing objectivity of his psychological environment. Philanthropists and lovers of mankind will see more clearly the true causes of human suffering and work more effectively for its amelioration, while those who choose the path of selfishness and exploitation will do so more deliberately, intelligently, and—fatally.

Every veil lifted from the eyes of humanity brings us a degree closer to perception of reality, of the true purpose of our embodiment in matter. With vision comes power, and responsibility, the final realization of which marks the Moment of Choice. While for the whole mass of egos engaged in evolution on earth, this critical point will not come until "the middle of the Fifth Round," let us remember that the intervening *Time* is "but the panoramic succession of our states of consciousness"—the illusory creation of Mind "when placed under the influence or *control of material conditions.*" To release the mind from its subordination to matter is to release it from Time, which is to dissolve alike the futurity of the Fifth Round and the historicity of the past into the ever-present NOW. Who can doubt that a corresponding release must take place in the cycle of psychologic change now entering a period of acceleration? How else explain the prophecy contained in the closing words of *The Key to Theosophy?*—or understand the conditions upon which its fulfilment depends?

Those who would pursue this question further should study the description of the *Kali Yuga* in *The Secret Doctrine* (I, 377-8), the Section on "Cyclic Evolution and Karma" (I, 634), and the Conclusion to Part I of the second volume (p. 437).

THEOSOPHICAL WORK

AS there are Three Fundamental Propositions underlying the philosophy of Theosophy, so also are there Three Fundamentals of Theosophical Work. The principles which have guided the work of the Theosophical Movement all down the ages have ever been the same. They are direct and clear applications of the axiomatic postulates of the philosophy itself.

The first principle of Theosophical endeavor is that of *unity,* in line with the First Fundamental, which posits an all-inclusive and Immutable Unity, the Source, Container and Receptacle of "all that was, is, or ever shall be." Unity among students of every degree is not only a prime requisite for effective Theosophic propaganda; it also establishes that vital nucleus of Universal Brotherhood which will in time grow and embrace the whole of Humanity. H. P. B.'s Messages to the American Theosophists are a profound appeal for unity among students:

> On the day when Theosophy will have accomplished its most holy and most important mission — namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish. (From the First Message.)
>
> Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.
>
> But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old "In hoc signo vinces" which should be our watch-word, for it is under its sacred flag that we shall conquer. (From the Second Message.)
>
> Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourself is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in

> the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century. (From the Third Message.)
>
> The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissention, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T.S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. (From the Fourth Message.)

Once students realize that the Principles of Theosophic work—*Unity, Continuity* and *Self-energization*—have their roots in the basic principles of Theosophy itself, it becomes impossible to conceive how a United Body of Theosophists can be established except on the basis of "Similarity of Aim, Purpose and Teaching."

Continuity is the second basic principle of Theosophic endeavor and is an expression of the second of Theosophy's Fundamentals. In *The Bhagavad-Gita,* Krishna emphasizes over and over again the necessity for the constant performance of action:

> There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures.

In the Fourth Discourse Krishna declares:

> I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

The Arjunas must be indefatigable in action in their turn, if the Theosophical Movement is to be maintained in the world at times other than the periodic incarnations of Krishna. Only thus can the

light of Krishna, the Higher Self, shine without cessation through the minds and hearts of Arjuna's evergrowing army.

To keep the work going day after day, and year after year, entails the application of the third principle of Theosophic Work—*Self-energization*. This principle is implicit in the Third Fundamental Proposition of the Secret Doctrine, which teaches that all human growth is by self-induced and self-devised efforts; that there are no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. All knowledge and all power are within the Soul itself, and man cannot call them forth unless he *wills to do so*. Reliance upon some outside agency whether in heaven or on earth is utterly futile and vain. The work of the Theosophical Movement is maintained by those theosophists who have resolved to make *sacrifices* for the Cause they hold dear. It is to the sacrifices and the undaunted efforts of such Souls that the world owes all that it has gained of liberty and true progress. Only through the unremitting and undaunted efforts of students of the Wisdom-Religion do the pure Teachings exist in the world to lighten the way to a United Harmony.

Of the Serpent

Taautus first attributed something of the divine nature to the serpent, and the serpent tribe; in which he was followed by the Phoenicians and Egyptians: for this animal was esteemed by him to be the most inspirited of all the reptiles, and of a fiery nature; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands or feet, or any of those external members by which other animals effect their motion; and in its progress it assumes a variety of forms, moving in a spiral course, and darting forwards with whatever degree of swiftness it pleases. It is, moreover, long-lived, and has the quality not only of putting off its old age, and assuming a second youth, but of receiving at the same time an augmentation of its size and strength; and when it has fulfilled the appointed measure of its existence, it consumes itself, as Taautus has laid down in the sacred books; upon which account this animal is introduced in the sacred rites and mysteries.

—Sanchoniathon

ON THE LOOKOUT

Our Psychic Ills

Mental disease is threatening to supersede physical disease as the paramount health problem in the United States, according to Dr. Horatio M. Pollack of Albany, N. Y. (Los Angeles *Times,* Aug. 2.) The expectation of mental disease in New York State is about five per cent, which means that "one person in twenty out of the entire population may be expected to undergo hospital treatment for mental disease at some period in his life." Fred Hogue, a commentator in the Los Angeles *Times* of July 11, warns that in California more than half the cases in State and private hospitals are mental cases. This writer points with pride to the application of its national sterilization law by Germany, "with the systematic thoroughness for which the German people are noted." From the time of its enactment until Jan. 1, 1937, approximately 250,000 persons have been sterilized in that country. Mr. Hogue frets because the population of the United States is twice that of Germany and we have no such record to point to. Indeed, because Germany has patterned its vast experiment on the example set by the State of California he feels that the latter community should be spurred to new heights of eugenic achievement.

The Eugenic Panacea

Such enthusiasm is based on the theory that the socially unfit propagate at faster rates than the socially desirable. Facts, however, seem to indicate otherwise. Waldemar Kaempffert, writing on this subject in the New York *Times* for Nov. 29, 1936, points out the contrary finding of Dr. Popenoe, scientific mentor of the California eugenists. According to Mr. Kaempffert:

> Studies made in Germany bear this out. Moreover, it has been found there and elsewhere that the incidence of feeble-mindedness has no relation to social stratum. It is true that the "lower class breeds more rapidly than the upper," but the incidence of mental defect for every thousand in either class is about the same. British research leaves no doubt that "the supposed abnormal fertility of defectives is largely mythical." The numerous progeny of the Jukes, Nams, Kallikaks and other classic families are not typical.

Mr. Kaempffert cites the studies of a British investigating committee to show how Germany's sterilization law might apply to two selected groups:

> One consisted of 103 mentally deficient parents with 338 children of whom 110 were deficient; the other of 626 normal parents with 1,032 children of whom 68 were deficient. Compulsory legislation of the German variety would have spared us the 110 undesirable children of the first group, but it would not have prevented the birth of the 68 of the second group because even normal men and women may carry within them unrecognized taints (genes) which manifest their influence after the right matings have occurred.
>
> The risk of losing something humanly valuable is driven home by a further consideration of these same two groups. Of the normal 228 children of the first, which would not have been born in Germany, 78 proved to be supernormal. A few were even touched with what seemed to be genius. Evidently there is more than a slight risk of suppressing Goethes, Bachs, Newtons, Einsteins and Shakespeares if a compulsory sterilization law is rigorously enforced.

Heredity—Servant of Karma

H. P. Blavatsky made clear the explanation of these things by saying that "in the case of *human* incarnations the Law of Karma, racial or individual, overrides the subordinate tendencies of 'Heredity,' its servant." (*S. D.* II, 178.) Thus theosophists may be thankful that in nations where democracy prevails, there is still resistance on the part of real scientists to "the outpourings of organizations who would like to see the human race refashioned in the image of its own members." Mr. Kaempffert says:

> Only the geneticists have a scientific right to speak on this subject of human betterment. Most of them agree that not enough is known about the inheritance of either intelligence and mental defects or of the influence of environment on character for any legislature or dictator to direct the evolution of the race.

There is a twofold value for theosophists in reports of this kind. Not only do they show what W. Q. Judge urged long ago—that heredity is a proof of reincarnation—but they also serve students in their lives as individual citizens. Eugenists are tireless in the spreading of misinformation about the "laws" of heredity. As one who works for the welfare of the human race, it is the duty of the theosophist to correct false ideas wherever he finds them. As our

social problems become more acute the applications of immature scientific theory will take on new importance as potent weapons of the demagogue. Theosophists, therefore, must work as educators, spreading truth in both metaphysical and physical terms, dealing with the mind of the race as they find it.

ATLANTEAN REMNANT

Gault MacGowan, writing in the New York *Sun* for Aug. 7, alleges he is the first American newspaper man to penetrate the "Valley of the Moon," sanctuary of a tribe of Berbers who live in the Atlas Mountains. These people, whom he describes as proud, warlike and fearless, say that they are descendants of the Atlanteans. They will not move far from the valley, he relates, because of the tradition of the flood which engulfed the lost continent. While nominally Mohammedans, the trappings of Islam are only superficial covering to their own customs and traditions.

The name Berber was given to the tribe along with others living in that part of the world by the Romans, who classed them simply as barbarians. The writer points out, however, that these Atlas Mountain people are fair, and of all dwellers in Africa most resemble the Europeans. We quote some extracts from his article:

> The Greek historian, Diodorus, called them Atlanteans. He seemed to have identified the dwellers in the Atlas with the dwellers beyond the Pillars of Hercules. They both belonged to the same race. Atlas, indeed, was Poseidon's son and Poseidon was the god of Atlantis. The Romans called him Neptune.
>
> The Egyptian priests—who seem to have known everything—told Plato that invaders came to Africa from Atlantis. If this evidence is not enough, then you may accept the view of the ethnologists. They confess that they do not know where the Berbers came from. They do know that they are not Africans. They are descendants of a fair-skinned people, traces of whose passing are still to be found in the Canary Isles.
>
> And if you can trace them as far as that, it would seem unfair to quarrel with a tradition. Anything beyond the Pillars of Hercules was Atlantean to the ancients.

MILITARY SUGGESTION

The theory that the lust for combat is a deeply rooted trait in the human being is explored by Mauritz A. Hallgren in an article in *Current History* for July. A review of various techniques of military training discloses that, far from being killers by nature, enlisted soldiers must literally be hypnotized to fighting pitch. The

writer quotes from a military work a description of the "demonstrations" of Colonel R. B. Campbell, Director of Bayonet Fighting for the British Army. "He would take a platoon of sheepish-looking, poorly-developed youths, and, by the exercise of his extraordinary persuasion, rapidly strip away the coverings of civilization from them, and turn them into fighting animals, eyes glaring, teeth bared, trembling, hating."

Mr. Hallgren recalls his own experience at a training camp where a drill sergeant spread the same doctrine of hate among the raw recruits. In France this "education" continued. His company was "lectured" by an officer whose task was to "work us up into an emotional rage against the Germans."

Lesssons in Hate

> He began rather suavely, even gently, by intimating that we might do well to practice on one another. He advised us to be "hard-boiled, get tough." He would say: "If anybody tells you it's a fine day, you tell 'em, 'sure, it's a fine day for a murder.'" From these mild suggestions he worked toward his climax by declaring: "Remember, you fellows, you've got to kill men. That's what you're here for, to kill them. This ain't no picnic. We're tough. We're killers. . . ."

The writer was forced to renounce his notion that the training inflicted on his company was unique. Comparing notes, he found that members of other companies were being similarly educated. After the war a study of the writings of military authorities showed him that this sort of "education" is considered "an indispensable part of the soldier's training."

Other phases of war considered are the atrocity stories and the various types of propaganda employed to arouse the passionate public opinion called "patriotism" during wartime. Indeed, taken as a whole this article is itself an inspirer of unreasoning hatred. For at the close Mr. Hallgren blames war on "the handful of men who control the political and economic destinies of the nation." He tells a ghastly tale, then directs the reader's resentment to a few figure-heads, men who but embody the weaknesses as well as the virtues of present mankind. The scapegoat theory of reform will never end the evils of which modern liberal writers complain. Wars will continue until men learn that it is the *wrath,* righteous or unrighteous, that leads to strife. Hatred of evil sets up an attraction for the object of the hate that must be satisfied like any other attractive force in nature. War is passion, peace dispassion; there is no compromise or middle ground.

PAUL BUNYAN INCARNATES?

Dean Rose, of Nevada, Ia., aged three years, milks the cows on his father's farm, drives a span of mules, and is an expert at taming recalcitrant calves. If we may credit the report of this miniature Paul Bunyan in the New York *Times* (Aug. 15), Dean not only is master of these accomplishments, but has instructed his parents in the arts of animal husbandry. They moved to the farm in March, 1936, his father having been an automobile mechanic, his mother a nurse.

The reporter describes Dean's exploits:

> He bullies and drives the little animals, taller than he is, into a convenient corner, grabs the calf's collar with one hand and his tail with the other, and presses him against the wall with his small body.
>
> How he learned the approved method of "calf rassling," his parents cannot explain.
>
> "I learned how to do it from Dean," his father said.

Mr. Rose opines that Dean "just takes to farming naturally." The child taught his mother to milk. She says of him that he was always quick to learn. "He was speaking full sentences when he was only 11 months old."

A similar instance is that of a Utah baby who walks at five weeks. (New York *Herald-Tribune,* July 18.) The mother says that "Doctors explain his ability to walk because of unusually rapid development of his legs." Which, of course, makes the matter quite clear. Students will find in Vol. V, p. 325, of THEOSOPHY an article, "Premature and Phenomenal Growths," reprinted from *The Theosophist,* in which several such cases are discussed and the following explanation made:

AN OLD PROPHECY

> . . . humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.
>
> And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into

white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. . . .

Thus we find from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

Pioneers

The Secret Doctrine (II, 445) shows that what appear to be "abnormal" children may be in reality forerunners of a future cycle of evolution, when—

> . . . the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women —be regarded as anomalous *lusus naturae,* abnormal oddities physically and mentally.

Fools Rush in

Medical madness achieves a new high with the prediction by Oscar Riddle of the Carnegie Institution, Washington, that the "inferiority complex" may be overcome by injection of pituitary gland hormones. (New York *Times,* Aug. 2.) Short men, in the opinion of psychiatrists, underestimate their capacities because of their size. This may be corrected, Dr. Riddle thinks, by stimulating physical development with "growth hormones." He cautions, however, that this stimulation is not yet ready for widespread human application because "none of these growth hormones can be prepared in a pure state." So far, dogs which were hereditary dwarfs have been made to gain additional growth. "Therefore," he says, "for a time this whole subject should remain in the hands of the few investigators and clinicians who are especially competent to deal with it."

Dark Knowledge

The arrogant assumption that medical training and experience in vivisection are fitting qualifications for such competence has a

striking parallel in the inquisitorial authority of the church during the middle ages. Yet the fault lies not in men, but in their materialism. Vivisectors, like the inquisitors, think themselves "saviors" of the race. In the context of modern scientific thought, with its knowledge of the dark side of nature, there is much that seems to justify the convictions of Dr. Riddle. It is, moreover, quite logical that evidence which to the theosophist signifies the revulsion of the body for such unnatural treatment, is for him an encouragement opening new fields for investigation. Tests conducted in the biological laboratories of New York University have shown that physical organisms become less and less sensitive to hormones supplied from outside sources. (New York *Herald-Tribune,* July 25.) The experimenters, Charipper, Gordon and Kleinberg, have found that the bodies of rats defend themselves in the same way that they react to the attacks of infectious disease. Invariably, evidences of "antibody" formation result from continued injection of hormones. Dr. Riddle, considering this work, thinks that these "anti-hormones" may be used to correct giantism. Dr. J. B. Collip of McGill University, Montreal, pursuing similar investigations, claims to have isolated a substance which neutralizes the effects of hormones upon the body. There seems to be no end to this blind ravaging of nature's secrets, *from below up*—the path of Black Magic.

SCIENTIFIC "FAMILIARS"

There is perhaps no organ of the physical body about which less is known than the pituitary body—unless it be the pineal gland. It is discussed with great reserve, if at all, by H.P.B., and we may be sure that there are good and sufficient reasons for her reticence. Now, cutting their way through the veils of nature with the scalpels of vivisection, forty-three scientists have pooled the results of pituitary research. Their findings, made public at a recent medical convention, are summarized by a writer in the New York *Herald-Tribune* for Jan. 24:

> The pituitary gland offers every evidence of being the "master mind" that sets the pace for the extensive systems of endocrine glands that are widely distributed throughout the body, each of which specializes in particular functions or particular organs. They are brought into harmonious relations by the pituitary. Through the activities of the endocrine system the rhythms of life are played upon a biological time scale. It is like an orchestra leader who brings in the woodwinds, the brasses, the strings and the tympani into action, each at the right time and with the proper tempo and forte. It functions as

a composition develops from a simple statement of a theme through the full development of that theme in all of its variations to a diminishing conclusion which marks the end of a fully satisfied musical cycle.

Organic Rhythm

In the symphony of life the pituitary controls the growth of the egg into a perfectly organized individual; it brings about very rapid growth in the early periods of life and slows it down as full size is attained; it brings into its rising rhythm the development of the reproductive facilities when the growth rhythm is declining.

These are long-scale rhythms whose rise and decline cover long periods of years. The pituitary knows when to start and when to stop these cycles, although it has no calendar of years to consult. There are annual cycles of increased and decreased activity through which the various glands pass, and the pituitary knows when to start the spring or other seasonal activities without consulting a farmer's almanac. There are cycles of nine-month periods, of one-month periods, and still shorter and more irregular cycles which depend on environment, internal and external, which come under the jurisdiction of the pituitary gland.

When the pituitary is in healthy condition and likewise the thyroid, adrenals, the pancreas and other glands and the organs they affect, all of these rhythms take place in orderly procession, producing that symphony of existence which we call life. If any of the glands fail to function properly there is a discord of ill health and perhaps more serious consequences. . . .

How the pituitary, hidden away in the base of the brain, knows when to start or stop a rhythmic cycle of the other glands is one of those interesting problems still awaiting solution.

Strange Recidivism

In view of this admission, the mere idea of attempting to "regulate" by injection the secretions of this potent center is a most serious manifestation of social insanity. Given a brief glimpse of its *purely biological* functions, and the scientific leaders of our civilization rush *to fulfill the Karma of Atlantis.*

Two curious facts may be noted from these researches. One, that the gland apparently "feeds" on light which comes through the eyes—its activity decreases rapidly in blindfolded subjects; the other, that the pituitary is made up of several kinds of cells which

have the ability to change from one variety to another. A paper submitted by Dr. Walter Timme of Columbia University revealed that migraine is caused by alterations in the pituitary body, resulting from excessive activity and the pressure within its confined space.

"Of Doubtful Usefulness"

A modern version of *Sartor Resartus* is given us in the musings of Dr. Ales Hrdlicka, curator of anthropology of the Smithsonian Institution, on the recent "mutations" in biological theory. A confusion equal to that existing in the microscopic world appears to prevail in "higher biological science." The noted anthropologist's paper is reviewed in the New York *Herald-Tribune* for May 9:

> A few decades ago scientists had not the faintest doubt about their ability to distinguish species, and to classify all animal life in clearly defined categories, group and sub-group. Today writing the definition of a species is taboo. It would be a hardy individual who would tackle the job, and the great majority of his fellow scientists would look on the man who did so as a kind of disturber of the peace. This may be considered as an indication that the old branching tree picture of the evolution of all forms of animal life is being viewed as of doubtful usefulness, and it will be replaced by something that fits better the mechanism of transmission and creation of animal forms as presented by modern genetics.

An "Evolving" Theory

The divergences in bone structure among human beings of the same race are so wide that Dr. Hrdlicka suggests it is hard to believe that two extreme types come from the same species. He points out that—

> Biologists and botanists may find themselves forced to admit that all species merge into each other so that the dividing line between adjacent groups cannot be distinguished. It will be impossible to mark the boundaries of types, races, species or even the larger orders. It would appear that the theories of evolution must pass through a process of evolution.

Those who so desire are welcome still to worship at the shrine of modern "exact" science; theosophists, however, find somewhat more stable and satisfying the philosophy of the ancient Aryans.

Birds Confused

Recent experiments conducted by Lieut. George F. Watson of the Lakehurst, N. J., Naval Air Station have established that high-

frequency radio waves confuse the direction sense of homing pigeons. (New York *Herald-Tribune,* July 24.) Birds released in the vicinity of the American Telephone and Telegraph trans-Atlantic radio telephone station at Ocean Gate, N. J., while the transmitter was in operation circled "in an erratic and confused fashion" near the station for fifteen to twenty minutes before heading for their Lakehurst home only ten miles away. Other birds freed while the station was inactive circled normally and flew off toward Lakehurst within five minutes. Lieut. Watson said:

> Possibility of the results observed being due to individual characteristics of the birds involved was eliminated by using the same pigions in alternate tests with and without the radio transmitter in operation, and the effect was always the same—all of them were bewildered and slow to get their bearings when the station was transmitting.

Similar research carried on by E. F. McDonald, Jr., president of the Zenith Radio Corp., indicates that the direction-finding faculties of birds are unimpaired by the low-frequency waves of commercial broadcasting stations. In view of this the naval officer observed that high-frequency radio waves are known to have deleterious effects upon even human beings, including sterility and other results similar to those caused by over-exposure to X-rays.

What kind of psychic orientation do these birds possess? Is the ether filled with subtle lines of force which the pigeons follow like the airman his "beam," and which are disorganized by high-frequency transmission? Is it conceivable that there are other effects of radio waves which are not perceptible as yet? The air is ceaselessly the passive medium of raucous vibrations of every frequency, perhaps accounting for some of the neurasthenic symptoms of modern civilization. Experimenters have cooked eggs by high-frequency radio waves. The same stimulus is used to produce internal bodily heat with the new "fever-therapy" machines. These are the tangible effects; those unknown may or may not be serious—who can tell?

Hallucinations From Radio Waves

Radio waves are suspected by Dr. James L. McCartney, psychiatrist of Albany, New York, as a possible cause of neuroses. (New York *Herald-Tribune,* May 7, 1936.)

> It is not far-fetched to assume that sensitized persons suffering from certain atomic changes in their tissue may . . . tune their special senses or brain cells into a specific radio frequency

> and so become sensitive to suggestions that are known to be always passing through the ether and which are normally detected when proper instruments are devised.
>
> These "sick" persons are in various degrees of dissociation and hyper-suggestibility and so may misinterpret these stimuli. On the other hand, these "radio" suggestions planted in the brain of the patient may set up auto-suggestion and so lead to compulsions, just as suggestions given to a patient under hypnosis may direct his actions after he awakens.

Readers will recall the case of Martin Bodker of Tacoma, Washington, who must carry a copper-wound cane to protect himself from radio waves of certain lengths. (Lookout for January, 1934.) His body is hypersensitive to the vibrations generated by radio tubes and he obtains relief only by "grounding" himself with his cane. This is a case of physical susceptibility to etheric vibration; Dr. McCartney fears a corresponding action on the psychic nature.

GOVERNMENT AID

Among unwarranted advertising claims ruled against recently by the Federal Trade Commission are those of a Brooklyn, N. Y., purveyor of "occult" literature. According to the New York *Times* of June 23, he has stipulated to cease representing

> . . . that any booklet sold by him will enable the purchaser to become a medium, or to construct his own horoscope, or arrive at his own astrological predictions; that any of his booklets cover the subjects of numerology thoroughly, or contain information on astrology or forecasts and enable the purchaser to determine his vocation, financial prospects and psychic powers.

One may suspect that a rival revealer has suggested to the Commission that the Brooklyn authority is unable to "produce the goods" according to claims made. Nevertheless, it is cheering to note the action of the government in this direction, which may have a restraining effect upon the published lures of pseudo-occultists generally. Theosophists, moreover, may note with amusement that so far as legal principle is concerned, the promises made of an eternal residence beyond the pearly gates, of the remission of sins and various other sectarian blandishments, should fall under the same ban.

ULT LIBRARY
BANGALORE.
Accn. No 1611